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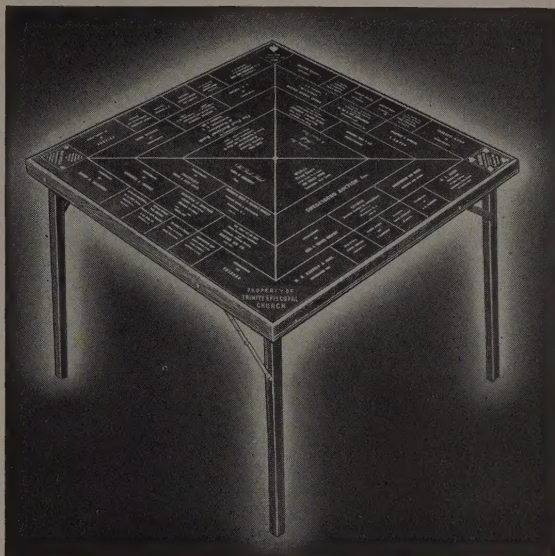
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"I see on every hand," wrote Van

Continued on page 4

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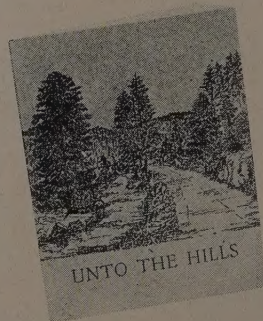
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VOL. 112 NO. 10

NOVEMBER 1947

Editor WILLIAM E. LEIDT

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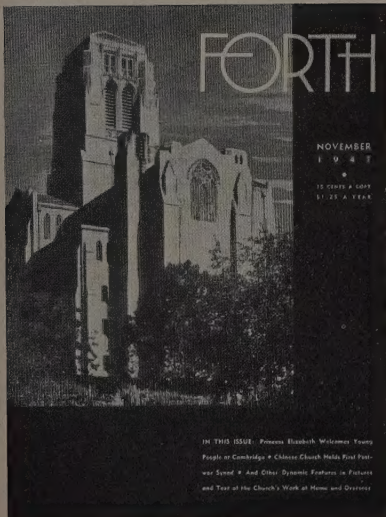
THE COVER: The annual meeting of the House of Bishops will be held November 4 to 7 in St. Paul's Church, Winston-Salem, North Carolina. The first day will be devoted to addresses and discussion under the leadership of the Rev. Hughell E. W. Fosbroke and the Rev. Samuel McCrea Cavert. The business sessions which begin on the morning of the second day will consider the resignations of certain bishops and will elect such missionary bishops as are necessary to fill vacancies. Other matters include discussion of the Agenda of the Lambeth Conference; of the Program of Evangelism; of Recruiting for the Ministry; of the psychiatric examination of Candidates for Holy Orders; and proposals from the Philippine Independent Church.

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IN THIS ISSUE: Famous Elizabethan Mottebury Tower, People of Cambridge, a Chinese Church Near Hong Kong, David P. and Other Dynamic Figures in Future, and Test of the Church's Work at Home and Overseas

Everybody Wonders What's Ahead



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Turning the Pages

Continued from page 2

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This anthology of 400 short stories, poems, and plays selected and edited by Mr. Luccock with Frances Brentano is in itself one of the current responses to "the hunger for affirmation." In a publishing season which abounds in anthologies of every kind, the appearance of this book is an indication of the tremendous opportunity and responsibility facing the Church today. The Church alone has the food which can satisfy the world's hunger for affirmations.

This, of course, is a commonplace to countless Churchmen. It is also a part of the basis for the enthusiasm which is being accorded the Presiding Bishop's plans for evangelism.

The National Council at its meeting September 23-25 devoted a great deal of attention to these plans. Bishop Sherrill reiterated that he envisaged a long program, beginning simply and slowly but accelerating continuously in ever widening circles as it progressed from step to step. He proposed:

A retreat or quiet day in Advent, for the clergy of each diocese ar-

Continued on page 5

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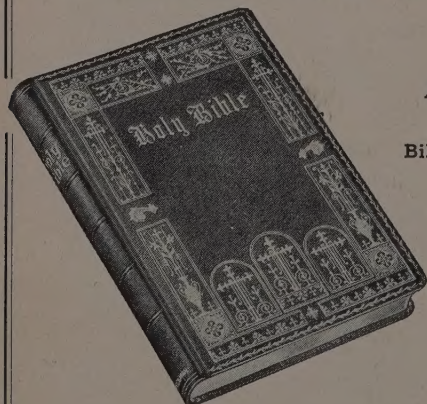
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Turning the Pages

Continued from page 4

ranged by the bishop thereof to study the basic principles of evangelism and to plan for the development and deepening of their own spiritual lives.

Each minister in charge of a congregation to select a group of people for training to serve as lay evangelists, this training to be done perhaps during Epiphany.

Before Lent the men and women just trained to visit all homes in the parish, carrying with them a letter from the Presiding Bishop, a letter from their own bishop and perhaps a letter from the rector.

These visitations to be followed on the first Sunday in Lent by a Corporate Communion in every parish with special intercessions for the peace of the world and the Kingdom of God.

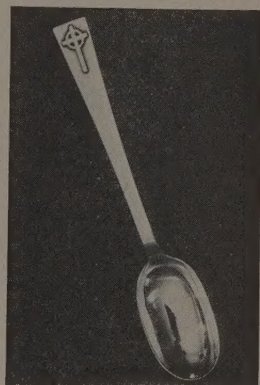
These initial proposals were enthusiastically and unanimously endorsed by the National Council. They will be presented and discussed further by the House of Bishops at its meeting this month in Winston-Salem.

Another major concern of the September Council meeting was the General Church Budget for 1948 (see page 7).

Other actions included the appointment of the Rev. Ernest E. Piper as Executive Secretary of the Department of Christian Education's Children's Division, and erecting the Division of Christian Social Relations into a Department as of January 1, 1948.

The next meeting of the National Council will be held December 2-4 at Seabury House, Greenwich, Connecticut.

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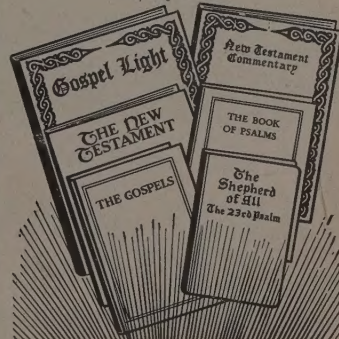
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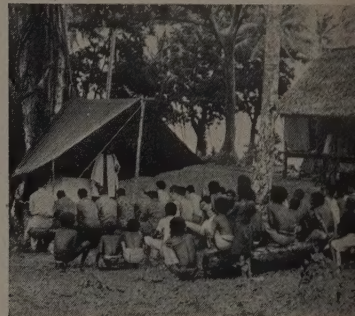
Chief of Chaplains, Luther D. Miller, presents certificate to the Rt. Rev. Oliver J. Hart

ARMY THANKS CHAPLAINS

NATIONAL Council's Army and Navy Division recently received a certificate of appreciation from the Army of the United States "In recognition of the valuable services rendered in the procurement and indorsement of chaplains for service in the Army and of the various forms of aid and encouragement extended to them in the performance of their duties." The certificate was presented by Chief of Chaplains, Luther D. Miller, to the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania and Chairman of the Army and Navy Division. Chaplain Miller, a priest of the Church, saw active service in the Pacific (top) before becoming Chief Chaplain. The ceremony took place in the New York office of the Presiding Bishop, Henry Knox Sherrill (bottom, right), who as chairman of the Church's Army and Navy Commission and of the General Commission on Army and Navy Chaplains visited the Armed Forces in the European Theatre.



Chaplain Miller in New Guinea



Natives join GIs in a service



Air Force attends field service



Invasion-bound. At the front (below)



New Life Pulses Through Our Missions

NATIONAL COUNCIL ASKS FULL SUPPORT FOR GREAT PROGRAM

NEW life is pulsing through the mission fields of the Church. Pushed aside are the memories of war, its terrors and its desolation. Hope fills the hearts of missionaries and those to whom they minister. Countless thousands of Christians, driven from their homes, are returning and grasping eagerly the privilege of worshipping in their churches even though one may be roofless ruin and another a temporary shelter. They know that when labor and materials are available they can expect the reconstruction for which the Mother Church has made provision.

As at no other time in missionary history the demand for education under Christian auspices is crowding our schools in the Orient. Where opposition once abounded, now there is enthusiastic co-operation. Hospitals have reopened their doors and are thronged with patients for whom there has been little or no opportunity for treatment in the war years. Our faithful mission doctors and surgeons are working to the limit of their capacity in ward and operating room.

Under such conditions it is not surprising that the missionary bishops are pleading with the Church at home to provide more workers and better facilities. They, too, are confronted with rising costs in every part of the world. As a consequence the Askings for the 1948 budget were \$254,835 greater than the total of the 1948 budget as set by General Convention and \$547,528 greater than the final operating budget of 1947.

The first necessary but tragic step facing the National Council was to pare down these Askings until the total was within the limit of the budget set by General Convention. In dollars this meant a quarter of a million, but in reality it meant that desperately needed missionaries cannot be sent, hospitals must limit the scope of their work, schools must continue with inadequate teaching staffs, and travel appropriations must be restricted to a level too low for efficient work.

These things the National Council has done and it now presents to the Church a budget for 1948 no greater than authorized by General Convention.

This budget totals \$3,560,000. The Council can count on income from trust funds, the budget gift from the United Thank Offering, and other sources in the amount of \$690,826. The balance of \$2,869,174 must come from the gifts of the people of the Church. Each diocese has been advised of its share in this important task.

In February, 1948, the National Council will meet and at that time is under orders of General Convention to balance its budget. It will have before it a statement from each of eighty seven continental and eleven overseas dioceses and missionary districts telling what each expects to pay on its quota. Can we look forward to a report that every part of the Church will do its full share? Unless that is the case the budget must be cut again, a second cut on top of the one which has now been made. Another reduction in needed missionary personnel, still less work in hospitals and schools, perhaps cuts in salaries already on a minimum basis. What is the prospect that the Church will prevent such a catastrophe and will meet this great opportunity in full?

The answer is that success cannot be achieved unless the Church does far better than it did in 1947. For the current year the Expectations or pledges of the dioceses were only eighty nine per cent of the total quotas. On the basis of the new budget a payment of only eighty nine per cent would mean a deficiency of \$315,609. Translate that \$315,609 into terms of clergy, doctors, nurses, teachers, hospital and school supplies, and living wages and the result of such a possible reduction in appropriations is staggering.

But the failure of the Church in 1947 was not a general failure. Out of the ninety eight dioceses, sixty nine expect to pay one hundred per cent of their quotas and only twenty nine have filed reports below one hundred per cent. Those dioceses which for years have met their full share in the missionary task can be counted upon to maintain this record in 1948 in spite of increased quotas.

Let us hope and pray that this autumn every member of the Church may pledge his full support of this great missionary program.



MAJOR EVENT in life of the year-old St. George's Church, St. Louis Park, Minn., was first service of Holy Communion



SYMBOLS on the Children's Altar, made by the men of the parish, are explained to some of the Church school's 90 pupils

A Parish Is Born

MEN ACTIVE IN RAPIDLY

By LORA LEE WATSON

BREAKING ground for a new parish house, the first unit of a new church building, is only one of the major events with which St. George's, St. Louis Park, Minn., will mark on December 1 its first anniversary as an organized congregation with a resident clergyman.

The first Men's Corporate Communion, presentation of the second confirmation class, and special events for the Church school and adults will round out a full day, typical of the rapid pace with which this new church has grown.

St. George's began in 1945 in the office of the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, when a resident of the Park explained that it was a rapidly growing suburb of Minneapolis, with about 24,000 persons. He concluded his rapid-fire conversation with: "I think missions begin at home, and St. Louis Park needs the Episcopal Church."

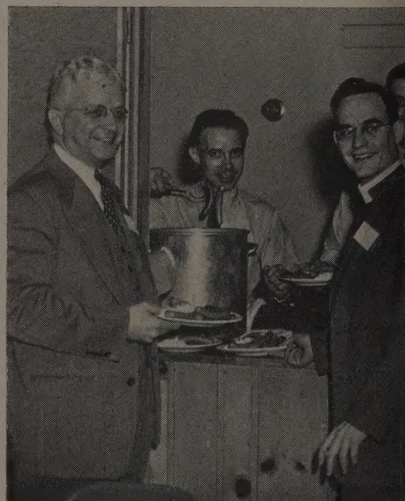
A month later, representatives of about fifteen families met with Bishop

Keeler, selected committees, and chose St. George's as a tentative name. From there on progress was so rapid that it was difficult to keep pace with it.

Services began at once, in the high school band room with the principal as lay reader. A Woman's Auxiliary and Church school were organized. The first service of Holy Communion was celebrated by the Rev. Bernard W. Hummel, rector of St. Stephen's, Edina, a neighboring parish. The necessary furnishings were begged or borrowed, including the family Bible of the Auxiliary president, which was used for some months until another was presented. In less than three months, ground had been purchased for a church site.

Participating in every phase of the Auxiliary program, the women have been such a spiritual and financial asset that they are included on the vestry in an advisory and consultant capacity.

Young, enthusiastic, and imaginative, they have introduced some unusual features into their Auxiliary meetings, which are held one even-



PROMINENT speakers, as member of Law Enforcement Committee (left), highlight men's suppers at St. George's Church

ing a month, when the men stay home or hire out as baby sitters. Not to be daunted when rain prevented their wearing their new spring togs on Easter Sunday, the women turned part of their next meeting into a style show. At an-

FORTH—November, 1947



FIRST BAPTISM is performed by the Rev. Roger C. Schmuck, son of the late Missionary Bishop of Wyoming



THANK OFFERING box is used by Men of St. George, organization which has boosted male attendance at all services

St. Louis Park

ING SUBURBAN CHURCH



BISHOP Benjamin T. Kemerer confirms first class presented at St. George's by Mr. Schmuck, first resident clergyman

other meeting they had a pot luck supper to which each brought not only her favorite dish but also the recipe for it.

The meeting at which they were to have made their first United Thank Offering was cancelled be-

cause of the polio epidemic, but the offering was taken through correspondence and sent to the Triennial.

By autumn, 1946, the congregation and Church school had grown to such an extent that they began to plead with Bishop Keeler for their own clergyman. On December 1, the Rev. Roger C. Schmuck, son of the late Bishop of Wyoming, came as priest in charge, accepting the appointment as "a great missionary challenge."

St. George's became a parish in May 1947, and has since purchased a rectory. At the meeting to consider a building program, the parishioners did not wait for canvassers to call, but in ten minutes pledged \$15,000. The canvassers have more than doubled that amount, and will have the entire cost of the parish house on hand in cash and pledges when construction begins.

"Let's make ours a men's church," said the Men of St. George, who meet once a month. Feeling that too many churches are attended preponderantly by women, they have

boosted male attendance to a constant forty-five per cent. Many a Sunday the congregation is more than half men. Not to be outdone by the women, they have their Pence or Thank Offering boxes into which each night they place some change with a "Thank you, God," for some blessing of the day.

There are now more than ninety children in the Church school, with more coming all the time. Some fifty families are affiliated actively with the parish, with two or three added every Sunday.

The remarkable success of St. George's is due to several things much to be desired in the Church's work. First, the missionary mindedness and love for the Church of a few laymen. Second, the faith, will, and mind to work and give of St. George's people. Third, the consecrated, devoted, indefatigable efforts of the priest in charge. Last, but far from least, the splendid co-operation and extreme helpfulness of neighboring clergymen, who are unselfishly relinquishing active and potential communicants to this new field of endeavor.

Anglican Youth Meet at Canterbury

YOUNG American Churchmen recently took part in a six-day youth conference at Canterbury Cathedral in England. As president of England's Youth Council, Princess Elizabeth presided over one conference session and took an active part in the whole conference.

Representatives of the Church in England, the United States, British West Indies, Australia, Canada, India, Burma, Ceylon, New Zealand, Scotland, and Wales worshipped together, heard addresses on their Anglican heritage, studied the Bible, and held discussions on subjects of common interest.

Americans were active in the conference. The Rev. William Crittenden, executive secretary of the Division of Youth of the National Council, was a Bible study leader; Joned Billings, of Missouri, described youth work in the American Church, and David Thayer (third from right, below), of California, reported on the Oslo Conference.

For all those present, the conference within the historic walls of Canterbury developed a deeper understanding of their heritage, and a close bond of fellowship as young people of the Episcopal Church throughout the world.



Canterbury Photo

YOUTH in Canterbury Cathedral hear Princess Elizabeth read lesson

PRINCESS ELIZABETH receives American Church delegates to Canterbury Youth Conference

"Kent Messenger"





FIRST DELEGATES arrive at St. Mary's Hall, Shanghai, for first General Synod of the Sheng Kung Hui in ten years



OPENING service at Church of Our Saviour was attended by delegates from 13 Chinese dioceses and foreign visitors

Chinese Synod Has First Postwar Meeting

CHURCH COURAGEOUSLY FACES TODAY'S PROBLEMS

THE General Synod of the Chung Hua Sheng Kung Hui, convening, in August, for the first time in ten years, brought to Shanghai bishops and delegates from the thirteen Chinese dioceses, delegates to the Triennial of the Women's Missionary Service League, and distinguished visitors from England, Australia, and the United States.

The Christian note of optimism sounded by the Hon. K. C. Wu, Mayor of Shanghai (FORTH, October, page 6) in his welcoming address to the Synod prevailed throughout the sessions. He urged the Church in China to help solve the nation's difficulties, by combating the spirit of defeatism, and by showing the people that only Christianity can transform human nature and imbue it with moral courage.

Although many of the members showed signs of warfatigue and the strain of existing conditions in China, the Synod accomplished a great deal. It renewed a sense of fellowship by bringing together Churchpeople from all parts of China who could not maintain very

By the Rev. ERNEST H. FORSTER

close fellowship during the war years.

Among its most important actions, the Synod recognized a new



PARTIALLY-RESTORED St. Mary's Hall, Shanghai, was used for Synod and women's triennial meetings

diocese, set apart a new district, and elected a missionary bishop.

The District of Yun-Kwei, formerly a part of the Diocese of South China, was erected into a separate diocese. The Rt. Rev. Quentin Huang, Assistant Bishop of South China, who has been in charge of Yun-Kwei, agreed to remain as Bishop of this new diocese if he is elected.

This new diocese is in the mountainous southwestern region of China, to which many people migrated for refuge during the war. New Church work developed in this area as a result, and continued even after many refugees returned to their homes farther east.

The Rt. Rev. Ronald Owen Hall of Hongkong will continue as Bishop of South China.

Another section of the Diocese of South China, centering around Nanning, was set apart as a separate district, in anticipation that it, too, will attain diocesan standing within a few years.

The Rev. Newton Liu of Chang-
Continued on next page



SYNOD LEADER W. W. YEN, former Ambassador to United States; **President Y. C. Tu** of St. John's, **Bishop Lindel T'sen**



MAYOR of Shanghai, K. C. Wu (center), host at tea party, chats with **Bishop Gilman** (right) and **Dr. Francis C. M. Wei**



ALUMNI of St. John's University who were delegates to Synod included **Bishops Mao, Huang, and Tsu**, several diplomats, a number of priests, outstanding doctors, teachers, and business men, helpers in a great cause



BISHOP William P. Roberts and **Mrs. Roberts**, of Shanghai, welcomed Synod delegates

Chinese Synod - - - continued

sha was elected Bishop of the Missionary District of Shensi, to succeed the Rt. Rev. T K. Shen. Changsha was one of the most fought-over cities of central China, where the tides of war swept back and forth for years. Remaining at his post there until he left to escort refugees to safety, Mr. Liu survived many dangers during the war years. His consecration will make him the fifteenth native bishop of the Chinese Church.

Provision for a permanent Central Office for the Chinese Church, in Nanking, was another major action of the Synod. By this step, the Synod approved action taken by the House

of Bishops last year, when it established a temporary central office. The American Church is providing temporary headquarters for the office in Nanking. The Rt. Rev. Y. Y. Tsu, of Kunming, was elected general secretary of the permanent Central Office by the Standing Committee.

A Standard Book of Common Prayer for the Chinese Church, a Church Pension Fund, and a Forward Movement are important innovations for which the Synod set the machinery in motion.

Preparation of a draft Prayer Book was entrusted to Bishop T. K. Shen, with the assistance of regional

committees. A joint committee was appointed to inaugurate a Church Pension Fund, with a sub-committee to raise the initial principal. A three-year Forward Movement will be planned and put into execution by a joint committee which the Synod elected.

A permanent location for the Central Theological School was the subject of much debate, sectional feeling making it impossible to reach a unanimous agreement. The board of directors of the school has decided to continue it as at present constituted, in affiliation with St. John's University, Shanghai.

The question of ordaining qualified Chinese deaconesses to the priesthood was another vital matter considered by the Synod. Reserving



ARCHBISHOP of Canterbury's message is read by CMS secretary, Max Warren



WEARY delegate to Synod, the Rt. Rev. Percy Stevens of Kwangai-Hunan



HOUSE OF BISHOPS names Lindel T'sen (right) chairman, T. K. Shen, secretary



IMPORTANT MATTERS were on the agenda: Synod recognized a new diocese, set apart a new missionary district, and elected a missionary bishop



CENTRAL OFFICE for Chinese Church was established at Nanking with Bishop Y. Y. Tsu (right) as secretary. He also has been elected General Secretary of Board of Missions

the right to come to a final decision itself, the Synod voted to refer the question to the next Lambeth Conference for advice.

Like General Convention, the Chinese General Synod is composed of the House of Bishops and the House of Deputies. In the House of Bishops, the Rt. Rev. Lindel T'sen, Bishop of Honan, was elected chairman, to succeed the Rt. Rev. T. Arnold Scott. This is the first time a Chinese has been elected Presiding Bishop of the Chinese Church. Bishop T'sen had arrived only a few days previously from Canada, where he had been recuperating from the long period of strain of the war years.

The Rt. Rev. T. K. Shen, former Bishop of Shensi and now Dean of

the Central Theological Seminary, was elected secretary; with the Rt. Rev. W. P. Roberts, Bishop of Shanghai (Kiangsu), serving as English secretary. It was decided to use Mandarin as the official language in the deliberations of the House of Bishops.

For the General Synod, Bishop Shen had prepared, largely with his own hands, an exhibit consisting of charts for teaching, posters, and beautiful hand-painted scrolls and fans, pointing the way for his fellow countrymen to express their religious thoughts in terms of their native art.

The House of Deputies elected as its chairman Dr. Francis C. M. Wei, president of Hua Chung College (Forth, November 1946, page 13).

The Rev. H. Y. Ling, of the Diocese of North China, was elected vice-chairman; and the Rev. P. C. Lin, of the Diocese of Kiangsu, secretary.

"Lift up your hearts" was the central theme for the Triennial of the Women's Missionary Service League of the Chinese Church, meeting concurrently with General Synod. This organization corresponds to the Woman's Auxiliary in the United States. The presiding officer was Mrs. T. K. Shen, wife of Bishop Shen. She was elected president for the next triennium.

The Triennial discussed the training of Church workers, stewardship, the Church and the home, the Church and the community, and the deepening of the spiritual life.

Continued on page 32

The Church in the News of the World



UNSCOP, United Nations Special Committee on the future of Palestine, meeting in Jerusalem, recently heard the Rt. Rev. W. H. Stewart, Anglican Bishop in Jerusalem (fourth from left), first representative of Christianity to testify before the Committee. "Christians must have a strong voice in the govern-

ment of Palestine if the country's Christian minority is to be dealt with justly," he said. "At least to the Western Christian mind this whole country is holy," he declared. Among his clergy who accompanied the Bishop was the Rev. Walter C. Klein (extreme left), American chaplain in Jerusalem



RNS

NEW PRIMATE of the Church of England in Canada, Archbishop George Frederick Kingston, of Nova Scotia (seated), was recently installed in St. John's Cathedral, Saskatoon, Saskatchewan. The Very Rev. Cecil Swanson holds Primatial Cross



U.S. Army Signal Corps

ST. LUKE'S Chapel, 49th General Hospital, Tokyo, Japan, was recently visited by the Most Rev. R. C. Halse of Brisbane, Australia, who took part in the Sunday services. Also present: Chaplain William Chase, FEAF, and the Rev. Peter Takeda

FORTH—November, 1947



THREE CHURCHES of the Saviour, Providence, R. I. (left), Clermont, Iowa, and San Gabriel, Calif., vitalize thought of old hymn.

Thy Praise from Shore to Shore

ONE WOMAN'S BENEFACCTIONS FOUNDED THREE PARISHES

"**T**HY praise shall sound from shore to shore"; so runs a phrase from an old hymn.

This thought was the inspiration some eighty years ago for a chain of churches across the United States, begun by Mrs. Frances J. Vinton, a Providence, R. I., Churchwoman. She desired to establish three parishes: one on the Atlantic seaboard, one in mid-continent, and one on the Pacific coast, in memory of her children, and to insure that Christ's praise might be heard across the country.

Accordingly three churches, each bearing the name The Church of the Saviour, were founded; one in Providence, R. I.; another in Clermont, Iowa; and a third in San Gabriel, Calif. After varied and colorful histories the three Churches of the Saviour are functioning actively today, fulfilling Mrs. Vinton's wish.

The Providence church, first of the three to be established, now has a Negro congregation worshipping in the Chapel of St. John's Cathedral until a new church can be erected. In Clermont, the church was re-

opened in 1939, after being closed for a number of years. The church in San Gabriel is today a strong parish of some nine hundred communicants.

✦

IN 1863, Mrs. Vinton acquired old St. Stephen's Church, Providence, then vacant, and a charter for a new parish of the Church of the Saviour was obtained from the State of Rhode Island.

For a number of years the Providence parish was a neighborhood church, with a congregation made up almost entirely of working people. One member was a florist, and there were always flowers to be distributed to shut-ins; another, whenever she baked bread for her family, made an extra loaf for the needy; one or two were butlers, and church suppers were their pride and joy. Among the societies was one whose members went to the church in the evening and received wayward girls who drifted in, helping them back to normal life.

During her lifetime, Mrs. Vinton was a generous supporter of the

Providence parish, and eventually it stood on its own feet. In 1912, however, it consolidated with Calvary Church, vacating the church and relinquishing the name Church of the Saviour. Three years later, a Negro congregation known as St. Augustine's Mission moved from temporary quarters to the old Church of the Saviour building. Adopting the name of the parish, the new congregation remained there until 1933, when the old church building was sold to the Providence Players.

Since that time, the congregation, retaining the traditional parish name, has moved from St. James' Church to the Chapel of the Cathedral of St. John, awaiting the day when it might build its own church.

Plans for the new house of worship have been drawn; property, in the heart of the city's Negro population, has been acquired; and a committee has been formed to raise funds for the new church. Meanwhile, the congregation is working devotedly, looking forward to the time when

Continued on next page

From Shore to Shore --- continued

it will be established in its own Church of the Saviour.



THE Church of the Saviour in Clermont, Iowa, was built in 1867. The dignified little building was consecrated by the Rt. Rev. Henry W. Lee of Iowa on Friday, Dec. 16, 1870.

With the building and its grounds, Mrs. Vinton presented an adjoining lot to be used later for a rectory site. Dr. and Mrs. William C. Lewis gave their home, on the death of Dr. Lewis, to be the rectory of the parish. When this was destroyed by fire, a new rectory was built on the lot next to the church.

For some years the church in Clermont was a flourishing parish. Changes in population, and the influx of people of Norwegian stock, who were Lutherans, reduced the number of people in the parish. For a time, occasional services were held, but at last the church was closed.

When a decade ago the Rev. Charles F. Edwards came to Decorah, thirty-five miles from Clermont, the Church of the Saviour long had been closed. But Mr. Edwards soon gathered together a few of the original families and resumed services in the church.

Since that time, services have been held regularly in Clermont, and a number of persons have been baptized and confirmed. On Easter Day, last year, the mission celebrated the seventy-fifth anniversary of its consecration. It was an occasion for special rejoicing, for the church was taking on new life after its years of inactivity.

The congregation is now contributing toward the minister's salary and to the Church's Program, and paid its share to the Reconstruction and Advance Fund.



THE Church of Our Saviour in San Gabriel, Calif., a simple, but beautiful adobe building, was completed in 1870. Money for the church had been sent by Mrs. Vinton, *via* Wells Fargo.

The history of the church in San Gabriel is one of ups and downs, of good days and bad. San Gabriel it-

self was a small community of orange groves and large estates. Congregations came to the Church of Our Saviour from the surrounding countryside, by horse and buggy over roads hub deep with mud or dust. One organist, says a letter from a parishioner, "had to drive in a lumber wagon drawn by an old mare and a mule. It took her from one and one-half to two hours to make the trip."

During the aftermath of the financial crash of 1873, the parish fell into debt after building an elaborate rectory. It could not pay the rector's salary, and had to sever its "contract" with him, mortgaging the new rectory to pay the amount already due.

When the church had been without a rector for almost a year, the Rev. Archibald G. L. Trew came. When Mr. Trew left Quebec, he was carried to the train on a stretcher, so ill with tuberculosis that he was not expected even to reach California. Yet this physically handicapped man accomplished a prodigious amount of work during his twelve-year rectorate. In two years he had built up the parish and paid off its entire debt.

The church was crowded; there were hitching racks all over the

property. One parishioner, who lived at the Sierra Madre Villa, the only hotel in the valley at that time, owned a tally-ho which he drove for pleasure. On Sunday he would load this vehicle with passengers from the Villa, charge them one dollar for the trip, and put the money in the alms basin.

The congregation became so large that enlargement of the church was considered, but suddenly the trend of expansion was reversed, when a number of parishioners moved away or died. It became a struggle to keep the church alive. At one time the membership dropped to twenty-two communicants, with only twelve active.

At another time, the roof of the church was destroyed by a fire which was finally put out by a bucket brigade from a neighboring ranch.

Despite difficulties of every kind, there was always a devoted congregation, no matter how small, which remained faithful to the little church and consistently refused to admit defeat, or to join with neighboring churches to form a mission group.

The past thirty-five years have been a period of steady growth for the parish, which casts a spell of devotion over those who come to worship there. The building finally became too small for the congregation, and in 1922 it was enlarged by

Continued on page 36

LET US PRAY

☩ *Remembering the national day of Thanksgiving, Let us give thanks that whether God sends our country prosperity or pain, He gives us always opportunity:*

To succor, help, and comfort all who are in danger, necessity, and tribulation;

To strengthen such as do stand and to raise up those who fall;

With patience and confidence to bear our share in giving to all nations, unity, peace, and concord.

☩ *Let us pray for God's blessing on the Men's Advent Corporate Communion*

GRANT, O Lord, that whosoever shall receive in this Corporate Communion the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion.

VETERANS TURN TO THE MINISTRY



EX-GIs, now seminarians, discuss presentation of the attractiveness of Holy Orders for young men today

FOUR veterans, students at the Virginia Theological Seminary in Alexandria, preached a sermon recently at the Church of the Redeemer, Baltimore, telling why they are entering the ministry.

Their words reflected a conviction that the world today faces a crisis comparable to that of the recent war, and that Christ's word is the only effective means of meeting that crisis.

During the war, all four of these men saw active service as officers with the armed forces.

Only one of the four, Sidney Goldsmith, began theological study before the war. He also worked among juvenile delinquents and directed religious education in a California church school.

Of the others, Henry J. Righter, Jr. was an Arkansas lawyer and legislator, and a prominent layman, representing the Diocese of Arkansas three times at General Convention.

Lawrence Williams taught business administration at the University of Minnesota while taking graduate work there, later became principal of a consolidated rural high school in Virginia.

Harcourt E. Waller, Jr., entered the Marine Corps after graduation from Princeton, and was in action on Iwo Jima with the Fourth Division.

From these diverse backgrounds, the seminarians preached one sermon, emphasizing the belief and faith which lead men to go into the ministry, and the Church's opportunities for service on the college campus, in rural work, and in social service.

Their thoughtful statements of conviction and purpose indicate that these men, and others like them, will become clergy to whom the Church may look for future leadership and progress.



EX-MARINE Harcourt Waller testifies to appeal of ministry



ST. BENEDICT'S Church at Besao (left) is one of the most beautiful missions in the Philippines. To the west and thousands of feet below lies the Balasuyan Valley, inhabited by primitive natives. Nearby are the shattered foundations of St. James' School

PERCHED on a mountainside five thousand feet high, Besao is, probably, the most beautiful mission in the Philippines. From the front door of St. Benedict's Mission can be seen the valley of the Abra River thousands of feet below, and beyond that the jagged peaks of the coastal range, behind which the sun sets into the China Sea.

Near the church, a beautifully simple building of native stone, are the foundations of St. James' School and the missionary residence. The Reconstruction and Advance Fund has appropriated money to rebuild them; but in the meantime, there is

no school and I am living in the house of James Bolbolin Kollin, one of our candidates for Holy Orders.

This house is one of a group in a district known as Kiniway, built by Christians who wanted to move out of the *ili*, or Igorot village, to avoid the constant pressure of the old men to force them to take part in pagan

sacrifices. Below Kiniway is the *ili* of Payeu: grassroofed houses, with a considerable sprinkling of galvanized iron, the latter not nearly so picturesque, but much more effective at keeping out the rain.

Here in the *ili* are the people who live as Igorots have lived for many centuries: gongs beat, men dance around a fire, pigs and chickens are sacrificed in the vain but still living hope of propitiating the evil spirits. Even here there are faithful Christians who refuse to join in these sacrifices; many others want to be Christians, but are not brave enough to resist the demands of the old men.

On good afternoons, when I am not away in an outstation, I go to sit in one of the *dapai*, a circle of stones under a tree, where the old men sit and talk. I talk with them; not very fluently, as I still do not know their dialect very well. I still spend my evenings taking lessons from our Igorot catechist.

Beyond the *ili* are the rice terraces, great steps carved out of the steep mountainside, irrigated by streams



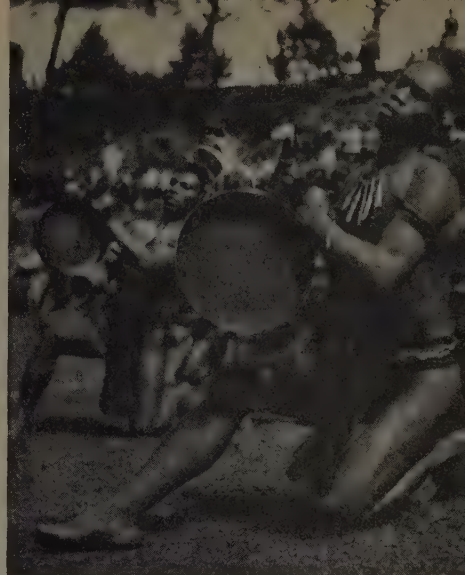
BANGUITAN, across the valley from Besao, has no chapel so the Rev. Leopold Damrosch conducts services in a beautiful outdoor setting

Tireless Work Rebuild

PHILIPPINE MOUNTAIN STATIONS TEAM



OUTSTATIONS, such as Tamboan, are far away, and are visited by the missionary priest on foot, accompanied by a native catechist. Many Igorots live like their ancestors, propitiating evil spirits by dances and sacrifices. Christians resist old ways



Church Around Besao

ING IGOROTS NEW WAY OF LIFE

which are lead to the highest terrace, and so from one level to the next until they reach the leaping stream at the bottom of the valley.

And then there are other villages, some nearby, others farther away: our outstations. In the original village of Besao, half an hour's walk from the central station, is St. Anne's Church. I go there every Saturday morning, to celebrate the Holy Communion, give instruction, baptize children. On Fridays I go on past St. Anne's, down narrow paths through the *dapai*, across a bridge made of a single timber and up the mountain on the other side to Banguitan.

From my house in Kiniway, Banguitan looks very near across the valley but, not being provided with wings, I am usually out of breath when I get there. We have no chapel there, so our services are out of doors, a beautiful setting and often inspiring, but not very convenient when the wind rushes over the central divide from Sagada, turning the pages of the Prayer Book and

threatening to blow the very Host off the paten.

After the service I have breakfast, usually K ration. Then there is usually a sick person to be visited or a new house to be blessed, this latter an increasingly used substitute for the sacrifice of a pig which the old men try to have performed.

Then back to the bottom of the valley, up again, and home.

On Mondays it's Agawa. We are building a chapel there, with the people helping more than they have ever done in any similar job with which I've had anything to do. We bought half the lumber; the rest they are sawing themselves, by hand, from pine trees they have felled in the forest. Then they are to put on a grass roof, which will do until we have money for a permanent galvanized iron one. That will come from a grant from the American Church Building Fund Commission.

Continued on page 33



L D D A M R O S C H

SAWING WOOD for lumber to help rebuild St. James' School and the missionary residence at Besao occupies much of the time of sturdy Igorot Churchmen



AUCTIONEER at the annual cellar to attic auction of St. Matthew's Church, Pennington, N. J., enjoys his role in a most unusual community event developed by the Church



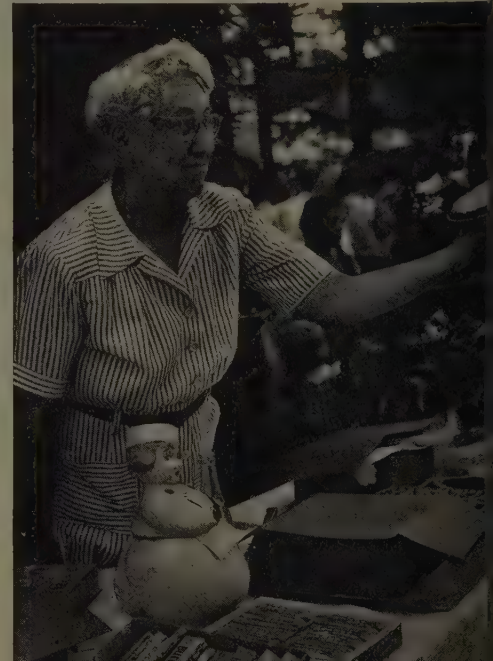
HOPEFUL crowd of more than 400 bidders filled the grounds on auction day as all Pennington's Churches

TREASURE HUNTING throughout the year is done by Church members under direction of the Parish Fellowship. Every kind of saleable item is collected



Gavel Rings In Attic to

TEMPTING refreshments and a gift table under the trees, the boys' choir and St. Mary's Guild were new features





St. Matthew's Church. A real community spirit is felt at St. Matthew's. Auction swells fund for a parish house

the Church Auction



VICAR of St. Matthew's Church is versatile Henry C. Beck, former editor of Rutgers University Press, author of mystery stories and books on folklore

VICTORIOUS over her good luck, this Churchwoman is also happy to help building fund



ST. MATTHEW'S Church, the Rev. G. R. Minckin, rector, was reopened after being closed for 26 years. Mr. Beck, instrumental in its opening, served there as lay reader



Over the Hump to

TWO MISSIONS FORMING 260 M

in the Owens Valley. A decade ago the property of St. Paul's Church was sold and during the ensuing years only intermittent services were held.

The Rt. Rev. Sumner Walters, Missionary Bishop of San Joaquin, decided last year that Bishop should have a resident clergyman. A few days after his ordination in July 1947, the Rev. Paul E. Langpaap was introduced to his congregation as deacon-in-charge.

South of Bishop about 140 miles is Mr. Langpaap's other charge, Inyokern. Thousands of people pass weekly within twenty miles without knowing that out in the desert is a full-sized, modern, and growing city, known officially as the United States Naval Ordnance Test Station, unofficially as *NOTS*. The new mission, St. Michael's, serves the Naval Station, and the nearby villages of Inyokern and Ridgecrest.

Along the stretch of road between Bishop and Inyokern there are miles of sage, clusters of Joshua trees, outcroppings of ebony-black lava, and

curious mounds of reddish volcanic stone. Desert animals abound. Frequently a motorist is startled by the running, jumping, and slithering of roadrunners, lizards, chipmunks, jackrabbits with tremendous ears, and occasionally coyotes.

In this picturesque territory, Mr. Langpaap serves his two thriving missions, each of which is on the way to becoming an independent parish. Each has an enthusiastic congregation, working on plans for a new church building. San Joaquin is justly proud of the rapid progress in this area.

Neglected Sheep in Wilderness

SOON after the Rt. Rev. Louis C. Sanford was consecrated the first Bishop of San Joaquin, he received a letter from an earnest young man, asking how long he was going to "neglect the few sheep in the wilderness" of the Owens Valley. At the time, lack of funds made regular services impossible except for the Bishop's semi-annual visits.

Later a rector was appointed, with

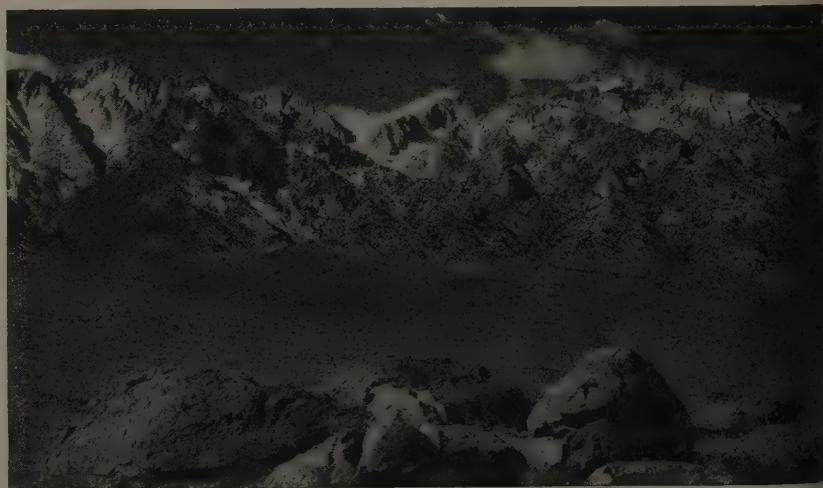
LEGEND says this natural monument in San Joaquin was the Chieftain Winnedumoh who turned to stone

By the Rev. PAUL E. LANGPAAP

TWO California missions, St. Paul's, Bishop, and St. Michael's, Inyokern, together with the surrounding territory, form a 260-mile parish, one of the largest in area in the United States.

The jagged peaks of the Sierra Nevada Mountains and the arid land of the Owens Valley characterize the territory, which is approximately the size of Massachusetts, Connecticut, and Rhode Island put together.

The little town of Bishop in a small green valley cutting westward into the Sierras was for many years the center for the Church's ministry



SLOT-LIKE Owens Valley and the majestic Sierra Nevada Range are part of a 260-mile-square parish, one of the largest in the United States. Here the Missionary District of San Joaquin ministers at Bishop and Inyokern

o Thriving Missions

RISH SHOW DRAMATIC GROWTH

headquarters at St. Paul's, Bishop, to minister to the Church people in the Valley. The work was extended to Lone Pine and Cartago, and a parish house was built in Bishop.

Ten years ago the City of Los Angeles, to provide water for its population, began buying up the land and water rights to the Owens Valley, some four hundred miles above its metropolitan area. The economic security and agricultural stability of the Valley was threatened, and many people left.

The parish property of St. Paul's was sold and the congregation went into a period of suspended animation from 1937 to 1947. Intermittent services were provided by visiting clergymen.

When the Rt. Rev. Sumner Walters was consecrated the second Bishop of San Joaquin, the future of Bishop seemed promising. Cattle raising had continued, silver, lead, and vanadium mines were operating, and the whole area was becoming a sportsman's paradise.

Upon Bishop Walters' decision to appoint a resident clergyman, the

people of St. Paul's prepared to take up their old community and worship life. They awaited the completion of Mr. Langpaap's training and his ordination, then welcomed him as their deacon-in-charge.

Today the congregation is deep in plans for purchasing land, erecting church buildings.

An interesting factor is a large Piute Indian Reservation immediately outside town limits. Though the Indians are for the most part being church-ed by the Presbyterians, they have made several inquiries about St. Paul's. Apparently they have come in contact with the work of the Church at the Pyramid Lake Reservation in Nevada.

The future of Bishop, its economic stability, and its social progress have been established so that in the next few years St. Paul's should be a thriving and active parish.

Naval Station Unique Community

THE Naval Ordnance Test Station at Inyokern was started in 1943-1944 to develop rockets, guided mis-



Official U. S. Navy Photo
COMMANDER of NOTS is Capt. J. B. Sykes, who with Mrs. Sykes, is communicant of the church

siles, and explosives. Nearly 11,000 people live in NOTS, with the vast majority being civilian, scientific, and construction personnel from all over the United States. NOTS is unique in having a combination of military and civilian government.

Heading this community and commander of the base is Captain James B. Sykes, who, with Mrs. Sykes, is a communicant of the Church. Under Captain Sykes and responsible for the three-fold division of work (explosives, experimental, and scien-

Continued on page 38



Official U. S. Navy Photo
CHAPEL for growing desert city of 11,000 people known officially as the United States Naval Ordnance Test Station, is being remodelled from an old movie hut

FORTH—November, 1947



Official U. S. Navy Photo
NOTS community at Inyokern, where rockets, guided missiles, and explosives are developed, is ministered to by the Rev. Paul E. Langpaap

*Here's truly inspiring
organ music for your church!*



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CHURCHMEN IN THE NEWS



HAROLD S. REEVES, president of the Society for the Preservation of Spirituals, shocked new life into a Charleston, S. C., Men's Club

A FEW years ago, the rector of St. Philip's Church in Charleston, South Carolina, also president of the Charleston Ministerial Union, studied his list of parishioners, attending and non-attending. Then he made a pastoral call on Mr. and Mrs. Harold S. Reeves. In the course of his visit he commented that while Mrs. Reeves was a staunch attendant, her husband "hardly ever came." "If," said Mr. Reeves, then an active member of the Office of Community War Services, "your Ministerial Union will back me up in my work, I'll come to church."

The rector may not have known it at the time, but he had made himself a bargain. Faithful to his promise, he arranged for Mr. Reeves to appear before the Ministerial Union to speak on the reduction of venereal diseases through the repression of prostitution. In return, Mr. Reeves went dutifully to church.

But it was constitutionally impossible for Harold Reeves, the jet-propelled conscience of any community, to remain a passive member. He joined the Men's Club. In 1946 he was elected president, and

Continued on next page

FORTH—November, 1947

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Churchmen---continued

shocked so much life into that comfortably relaxed organization that it hit the ground again running.

Mr. Reeves believes that present world conditions place an extra responsibility, both civic and spiritual, on the individual. On one occasion he said, "We have been too prone to 'let John do it,' but we must realize that each of us in his own life and in his own way must exert an influence for a better world . . . It is time for lazy, lethargic, lackadaisical laymen to become energetic, enthusiastic, evangelistic Episcopalians."

Under him, St. Philip's Men's Club has become one of the most active groups in the city, enjoying a friendly rivalry with the men of St. Michael's and Grace Church and frequently serving as a model for other Church and civic organizations. Mr. Reeves, who has had long experience in running clubs, sees to it that the meetings at St. Philip's begin, and end, punctually. This leaves little margin for non-attendance excuses based on lack of time, and he has less than the usual trouble with absenteeism.

In recognition of his work in the club, the vestry has named him Parish Keyman, a position that amounts, virtually, to being lay assistant to the rector. His endurance for leg-work was amply proven last year when, before the first September meeting of the Men's Club, he made fifty parish calls.

Continued on next page

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Churchmen---continued

The president's methods of drumming up interest and attendance are unorthodox but highly successful. Pre-meeting notices are sent out, flavored heavily with flights of poetry and alliterative prose.

*I know you think I've been a pest;
Come one more time, then we can
rest!*

combined with the heading,

*A president who persuades 'em
through pep, personality, perspiration,
persistence, prose, poetry, and
penny-post cards*

prove a drawing technique that has swelled the club's membership from 35 to approximately one hundred during the Reeves regime.

Evidently civic-mindedness runs in the family, because Mr. Reeves' great-great-great-grandfather, Edward Weyman, founded the Fellowship Society of Charleston in 1751, an organization that is still active. Mr. Reeves himself is manager of the Charleston area office of the Bureau of Old Age and Survivors' Insurance, Social Security Administration. Since this, along with his Church activities, leaves him slightly underworked, he finds time to be Junior Steward of the Society of the Cincinnati of the State of South Carolina and president of the Society for the Preservation of the Spirituals. His knowledge of *Gullah*, the patois of the Negroes from the Carolina low country, is renowned, and at the drop of a flat *a* he will break into a story couched in dialect.

In a country famed for being church and club-minded, Mr. Reeves is the citizen, par excellence. He revels in having, not only his finger, but his entire arm in the various community pies, and he fights the home front of laziness and apathy with vigor and success.

● The Rev. D. A. McGregor, STD., Ph.D., formerly executive secretary of the Department of Christian Education of the National Council, is taking up his new duties as Professor of Systematic Divinity at the University of the South. . . . Frances M. Young, for the past five years a member of the same Department of Christian Education, has returned to the Baltimore church where she first began her Church work. She has supervision of the educational program of the Church of the Redeemer, of which the Rev. Richard H. Baker, Jr., is rector.

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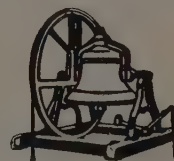
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FORTH—November, 1947



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"THE FUGITIVE" stars Henry Fonda, Dolores del Rio and Pedro Armendariz with J. Carrol Naish, Leo Carrillo, Robert Armstrong, John Qualen and Ward Bond. Dudley Nichols wrote the screenplay. The musical score and musical direction were in the hands of Richard Hageman.

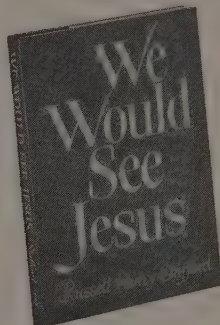
"THE FUGITIVE" was made entirely in Mexico at the kind invitation of the Mexican Government and of the Mexican motion picture industry. Director Ford was assisted by the brilliant work of Associate Producer, Emilio Fernandez, and Cinematographer, Gabriel Figueroa, twice winner of the Cannes International Award for "Best Photography." JOHN FORD and MERIAN C. COOPER present their first Argosy Pictures Production through RKO Radio Pictures.

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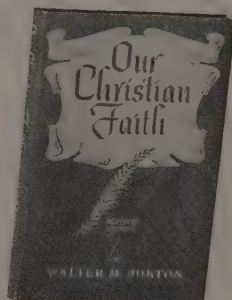
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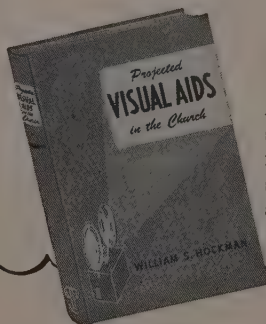
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THE PILGRIM PRESS

If you browse in any bookstore today which has a collection of children's books you will find attractive religious books adding color and interest to the display.

For the younger children, those up to six years of age, there are two collections of Bible verses: *In the Morning*, pictures by Louise Drew (New York, Abingdon-Cokesbury, \$1) and *Wings of the Morning*, selected by Elsa Jane Werner, illustrations by Decie Merwin. (New York, Grosset Dunlap, 50c); *A Little Book of Singing Graces* collected by Jeanette Perkins Brown (New York, Abingdon-Cokesbury, 50c) with illustrations which bring out the meaning of each grace; and *A Prayer for Little Things* by Eleanor Farjeon, with pictures by Elizabeth Orton Jones (Boston, Houghton Mifflin, 85c) whose ability to draw appealing pictures of children and small animals is well known.

Three books which are becoming classics in the realm of children's religious books are *Tell Me About God*, *Tell Me About Jesus*, *Tell Me About the Bible*, all by Mary Alice Jones (Chicago, Rand McNally, \$2 each). These record the conversations of a mother and her small boy as she answers his questions, which are typical of those asked by children everywhere. These books, too, are well illustrated. A new little reader, *I Go to Church* by Marcella Prugh (Louisville, Cloister, 25c) will be enjoyed by kindergarten and first grade children when they first attend Church school.

For the six to eight year olds Mary Alice Jones has interpreted the first part of Genesis in *The Bible Story of the Creation* (Chicago, Rand McNally, \$1.25). Miss Jones interprets a few verses at a time in dignified

Continued on next page

Read A Book---cont.

yet simple style. A new missionary reading book for this age group is *My Story Book About the Bible* by Mabel Niedermeyer (New York, Friendship Press, \$1.25) which includes stories of North and South America, and the Orient.

A series of twelve books to help this age child understand children of the world is the *World's Children Series* (New York, Encyclopaedia Britannica Press, 50c each). Each of the twelve books has full-page photographs of family life in Mexico, Alaska, China, Japan, Brazil, Africa, Hawaii, Holland, Switzerland, Canada, England, and among the Navajo Indians in America. This would be a fine collection for a family or a parish library.

A pair of books which are fine for family reading and for preparation for Confirmation are Vernon McMaster's *That's Our Church* and *The Church's Way* (New York, Frederick Fell, \$1 each). The Davis family of four appear in both books as they discover the meaning and practices of the Episcopal Church.

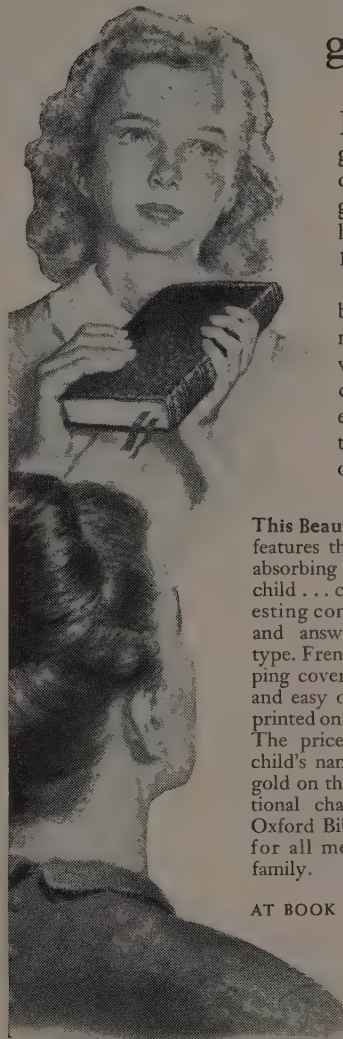
A book which should be read by all ages is *You and the United Nations* written and illustrated by Lois Fisher, (Chicago, Children's Press, 60c), a little book which appeals to each individual to help build the peace and security of the world.—F.M.Y.



ARTISTS Ingri and Edgar Parin d'Aulaire, noted illustrators of children's books, are the designers of this year's poster for the twenty-eighth national observance of Children's Book Week, November 16-22

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"I HAVE met at least two hundred fifty Christian Japanese, young and old people, who are now trying their best to help rewrite the lost spirit of godliness in their fellow countrymen," writes an American soldier in Japan to his rector, the Rev. Norman Egerton, Church of St. John the Divine, Hasbrouck Heights, N. J.

"A majority of the new government, elected by the first free vote ever held in Japan," he continues, "are men and women of the Christian faith."

"We Episcopalians in the army at Kobe are proud to know that our great Church has had a hand in bringing the word of the Lord to these Japanese people. Of course there are a great number still who worship Buddha. True they outnumber the Christians by far, but they are gradually losing the race because the younger generation is

going to schools operated by the different missions and churches.

"My buddy and I very often drop in on one of these schools to witness the work. We ran into one where we were welcomed by a young Japanese girl who showed us around. On our way out we stopped as we heard the words of the Lord's Prayer in English coming out of a school room. We took a peek into the room and found the children repeating it, kneeling as their teacher led them. All of these children lost their parents in the last raid over Kobe.

"As my buddy and I went back to our duty of patrolling our section of Kobe to stamp out vice and black market, we had a different view on the Japanese race. My buddy has vowed that he will do everything in his power to help these people to lead a new life, and I am with him one hundred per cent."

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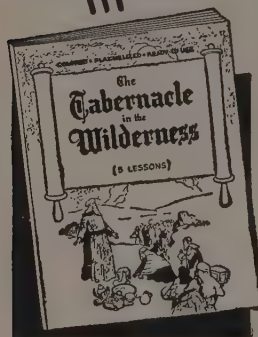


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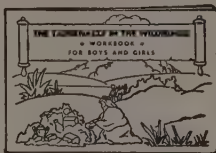
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PRESIDENT of Women's Missionary Service League, Mrs. T. K. Shen, heads Chinese Church women

Chinese Synod

Continued from page 13

The Women's Missionary Service League voted to underwrite one-tenth of the budget of the Board of Missions of the Chinese Church.

The great opening service of the Synod was held in the Church of Our Saviour, Shanghai, with bishops, other clergy, lay delegates, distinguished visitors, and women's Triennial delegates marching in colorful procession. The regular Synod sessions and women's Triennial meetings convened in war-damaged St. Mary's Hall, Shanghai, where the partially restored buildings were available because of vacation.

Greetings from the Church in Australia and Tasmania were conveyed to the Synod by the Rt. Rev. G. F. Cranswick, Bishop of Tasmania, who also brought a letter of greeting from the Church in Japan.

The Rev. Max Warren, General Secretary of the Church Mission Society, brought letters of greeting to the Chinese Church from the five archbishops in the British Isles, expressing sympathy for the sufferings of Chinese Church people during the war years, and thankfulness for their steadfastness. On behalf of the dean and canons of St. Paul's Cathedral in London, Canon Warren also presented a large framed photograph of that Cathedral, showing it standing amidst the ruins caused by the blitz.

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THIS CHINESE CHILD, with his outstretched hands waits today before the door of your heart.

No other door will open to him, for he has leprosy.

To the national sorrows, sufferings and dangers of his people this personal danger has been added in his little life.

You can open your heart to him in a more than sentimental way. At Nanchang, in Kiangsi Province, Rev. Kimber H. K. Den, a Chinese Episcopal clergyman well-known

in America, founded a leprosy colony many years ago. Before the war he ably found support for it in China, but that support was erased by the war. In spite of Mr. Den's efforts it cannot be restored under the wolfish inflation of China's present economy.

The American Mission to Lepers has promised \$4,000 a year until the colony can get on its own feet. By sharing in this aid you can open your heart to a Chinese child.

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Church Around Besao

Continued from page 19

It has not been all plain sailing. In spite of my warnings to the more enthusiastic Christians not to promise more help than the whole population will fulfill, the old men are showing a tendency to disclaim any responsibility for getting the work done. I have had to spend many hours "discussing" with them. But eventually the chapel will be built, and the people will have done their share.

Three of the outstations are far away, and once a month I make the circuit of Tamboan, Panabungen-Bannao, and Katengan, accompanied by a catechist, and two or three *cargadores* to carry vestments, food, army cot, and the Primus stove on which I boil my drinking water and do my cooking.

In two of these outstations we have a school building, where Igorots teach the primary grades. They are used also as chapels. In Panabungen we have no building, so here too the Eucharist must be celebrated outdoors.

These outstation trips are grueling work. By the time I reach home again after three days of walking over up-and-down trails, either under a broiling sun or in ankle-deep mud, I am ready for a good rest. Only there isn't any, because the whole round of nearby outstations starts all over again.

Demand for Clergy Greater Than Supply

FORTY-NINE bishops report that their dioceses will need 503 priests in the next five years, and that they now have only 303 candidates and postulants. The bishops anticipate a need for 112 directors of Christian education, 15 social workers, and 283 nurses. This report came in answer to a questionnaire sent to bishops by the National Council's Division of Christian Vocations (FORTH, July-August, page 21). The Division now has a list of those seeking positions, including: parish secretaries, college workers, housemothers, laboratory technicians, librarians, organists, personnel workers, dieticians, and statisticians.

FORTH—November, 1947

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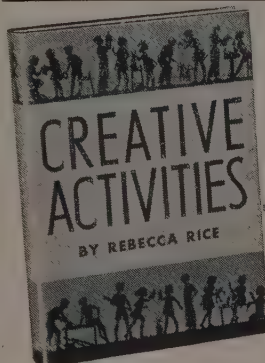
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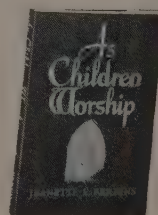
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St. Luke's Hospital, Tokyo, Well Cared For by Army

CHAPLAIN Albert Muray, stationed at the 49th General Hospital of the American Army of Occupation in Tokyo, which uses the buildings of St. Luke's International Medical Center, reported that there was a good deal to do to make the buildings useable when the Army moved in in 1945.

"Our first task," the Chaplain said, "was to find the place where the Japanese Army dumped the complete heating system of the Hospital. We located the place and brought everything back and re-installed it. We installed also Diesel engines, boilers, a new smoke stack, a 2500-gallon oil storage, a twelve-ton ice refrigerator, an ice cream bar, a milk machine, a laundry, and an air conditioning system for the operating room.

"We improved the water system and sanitation. The roads around the Hospital were resurfaced and the

grounds landscaped. Broken windows were replaced and screens repaired and new screens installed. We replaced the iron railing on the terrace of the seventh floor. All the rooms and all the furniture were painted and linoleum was laid in every room. In the Chapel we replaced the brass grille in the Baptistry with plexiglass. The Hospital is kept in constant repair and is frequently inspected under the efficient command of Col. C. L. Gandy to insure a clean and safe place for the large number of patients coming into this Hospital."

●
THE first regional youth congress in the history of the Brazilian Episcopal Church convened recently in Porto Alegre. Special youth services, discussions, talks by the clergy, and an open-air Communion on the lawn of Ascension Pro-Cathedral were highspots of the congress. Regional assemblies for other districts in the near future are being contemplated. It is planned to have the Porto Alegre Congress meet semiannually.

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Bishop of the Blue Ridge Marks Fortieth Anniversary

THE Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop of Virginia, who marked his fortieth anniversary in the Archdeaconry of the Blue Ridge during the summer, recently began a new work on High Top Mountain in Greene County by immersing thirty-two adults and confirming thirty-nine persons.

The work on High Top grew out of a similar venture, a revived work at St. David's Chapel on Wyatt Mountain nearby. When the cornerstone of the new building was laid recently at St. David's, and Bishop Mason confirmed a large class in a beautiful outdoor service there, some High Top people came over to see and hear. A delegation of a dozen men and women visited the Bishop.

"We want you to come up to our mountain and start a mission," they said. "We have here a paper with the names of those who want you to come. Most everyone on the mountain is on this list."

The result was the large class and the unusual immersing ceremony, purchase by the Archdeaconry of forty-five acres of land for the erection of a chapel and a mission home, and a whole new work in a virgin field. The men will help construct the buildings without pay.

Bishop Mason had not baptized by immersion for about twenty years, but he did a lot of that in his early days in the mountains. Many of the mountain people believe this to be the only proper form.

Brazilian Reminds His People

BEFORE celebrating his first Communion as rector of Calvary Church, Santa Rita, Brazil, the Rev. Ernesto Johannes Bernhoeft sent cards to all the members of his congregation, reminding them of the service. As a result more than two hundred persons attended. Mr. Bernhoeft served as deacon-in-charge of this country parish for a year before his recent ordination by the Rt. Rev. William M. M. Thomas.

A Religious Book Club Selection

PROPHET IN THE WILDERNESS

By Hermann Hagedorn

Albert Schweitzer is one of the great Christians of our day. He is a doctor of medicine, a doctor of theology, a doctor of philosophy, and a doctor of music.

Scientists recognize his accomplishments in the field of research on tropical diseases; musicians acclaim him as one of the world's greatest organists. He is the outstanding interpreter of Bach, an authority on the structure of the organ and on organ building.

As a theologian he has had a great influence upon modern religious thought through his interpretation of the life of Jesus.

Schweitzer's life has been exciting and richly varied. His story is certainly worth the telling and Mr. Hagedorn has told it with vividness and sympathy. His book is based partly on Schweitzer's own autobiography, but this was written in 1929. To cover the period since that time Albert Schweitzer recently sent Mr. Hagedorn a 47-page letter, and this, together with much research, form the data for *Prophet in the Wilderness*. \$3.00

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Gulf Coast Churches Suffer Hurricane Loss

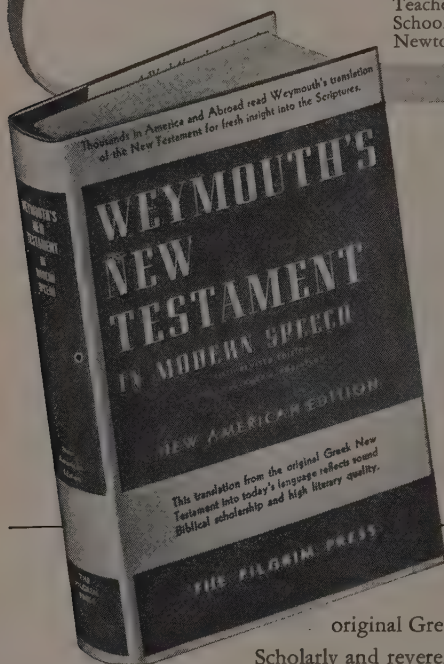
WHEN the September hurricane struck the Gulf Coast, it damaged several Episcopal churches in the Diocese of Mississippi. St. Peter's, Gulfport, had the tower blown off, the front damaged, and the interior damaged by water. Three stained glass windows were blown out at the Church of the Redeemer, Biloxi.

At Bay St. Louis, the Rev. Hewitt B. Vinnedge, a professor at Mississippi Southern College, arrived on Saturday to conduct Sunday services at vacant Christ Church. After serving much of the night in a Red Cross first aid center, he went to the church for a service. The regular service was impossible, because a tidal wave had hit the church, ruining the bread used in the Holy Communion and damaging the organ. At the church, he found between forty or fifty of the members assembled for service. In spite of all the hardships from which they were suffering, they found time to worship God.

Two Episcopalians were reported drowned at Bay St. Louis, and one at Gulfport. There were many injuries among the congregations, and many homes were damaged or destroyed. All the Mississippi clergy are safe.

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From Shore to Shore

Continued from page 16

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Every Member Canvass

November 9 - December 7

FORTH—November, 1947

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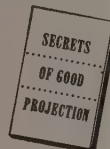


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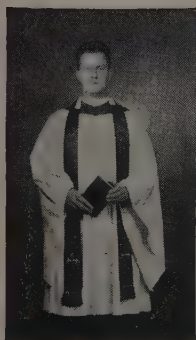
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Pilgrimage to Amsterdam

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Amsterdam in 1948 will play host to the first World Assembly of the World Council of Churches. *Pilgrimage to Amsterdam* is a brief summary of the issues which will confront those Christians who seek world community as the one hope of preventing world chaos. Ready Dec. 1st. Price, \$1.00.

Lambeth and Unity

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With special reference to the coming Lambeth Conference, this is a thoughtful, authoritative consideration of Christian Unity and the problem raised by Catholic Faith. Prepared under the editorship of the Joint Committee on Doctrine of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles. Ready Dec. 1st. Price, 2.75.

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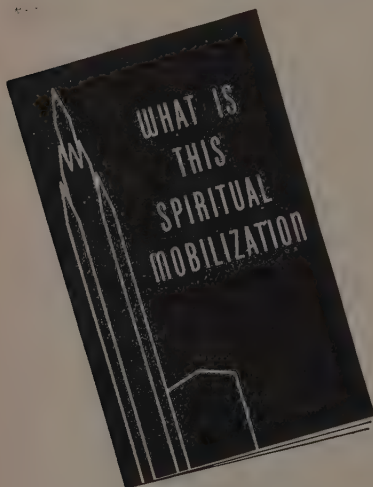
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Over the Hump

Continued from page 23

tific) is Dr. L. E. Thompson, also an Episcopalian.

Not long after the beginning of the station, the Rev. Arthur S. Kean of Nevada undertook a survey of NOTS, Ridgecrest, and Inyokern to see if there were any people who desired the ministrations of the Church. He returned the next month to hold the first Prayer Book service on the station. They met in "the old movie hut," which has served as a chapel until recently, when renovation was started to make it really a church.

Events moved rapidly after this first service and after the Bishop's first visit, in the spring. Within a year, the congregation held two parish dinners, at which they chose the name St. Michael's, selected committees, discussed land purchase, and planned their first Every Member Canvass, which was carried out last March. An Altar Guild was started, and a choir was organized, which sang its first choral service at the Christmas Eucharist. Mr. Langpaap was introduced to St. Michael's as deacon-in-charge in July.

St. Michael's is now hard at work on the Every Member Canvass, and on plans for a new Sunday School. The congregation looks forward to building its own desert chapel as soon as land can be procured in the newly-opened tract just outside the main gate to the station. The chapel will be almost midway between the living quarters of the station and the little town of Ridgecrest.

Continued on next page

CLERGY and CHOIR

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DEPT. 4

AURORA, ILLINOIS



FORTH—November, 1947

Over the Hump

Continued from page 38

Very few of St. Michael's members are Westerners and even fewer are Californians. They came from New York, North Carolina, New England, Illinois, Ohio, New Jersey, Washington, D. C., and Maryland. There is an unusually large percentage of university-trained people and a very liberal sprinkling of Ph.D.'s and other advanced degrees in all the sciences.

Despite the air-cooled houses and other conveniences that the Navy has provided, many people are unable to accustom themselves to the heat of the Mojave Desert, which means that the population is in a constant state of flux.

Yet despite all the drawbacks, all the obstacles, San Joaquin is proud of her large jurisdiction and is watching the fast progress of her twin missions at St. Paul's, Bishop, and St. Michael's, Inyokern. It is just one more of the extensive and dramatic bits of missionary work the Church is doing in the Far West that keeps devoted Christians alert to our Lord's injunction . . . *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Caribbean Bishops Meet

AMERICAN missionary bishops of Latin America and British bishops of the West Indies held an informal conference recently in San Juan, Puerto Rico. The visiting bishops preached in various Puerto Rican churches, and attended conferences on: the unique place and message of Anglicanism in the world today, Anglican principles of unity, Christian marriage, and administration of the Holy Communion.

American bishops attending were Efrain Salinas y Velasco, Mexico (FORTH, September, page 19); Reginald Heber Gooden, Canal Zone (FORTH, April, page 18); C. Alfred Voegeli, Haiti; Charles F. Boynton, Puerto Rico (FORTH, September, page 6); and Charles B. Colmore, retired, Puerto Rico.

Every Member Canvass

November 9 - December 7

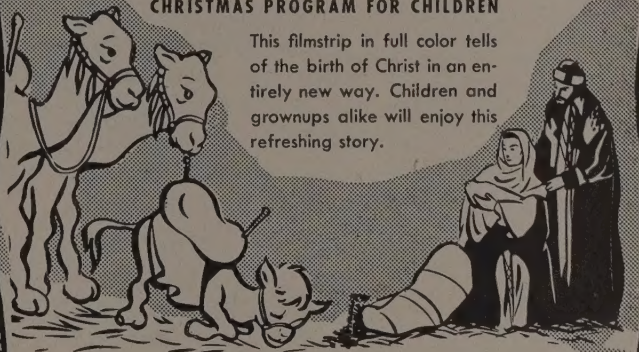
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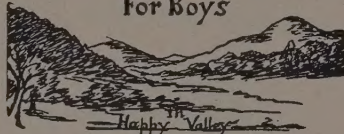
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NOVEMBER

- 1 All Saints' Day
- 4-7 House of Bishops, St. Paul's Church, Winston-Salem, N. C.
- 4-6 National Convocation on the Church in Town and Country, Rochester, N. Y.
- 7 World Community Day
- 9 Every Member Canvass begins
- 19 Special Convention to elect a Bishop for the Diocese of Los Angeles, St. Paul's Cathedral, Los Angeles
- 27 Thanksgiving Day
- 27-29 Convocation, Missionary District of Cuba, Havana, at which time the new Cathedral will be consecrated
- 28-Dec. 1 Executive Board, Woman's Auxiliary, Seabury House, Greenwich, Conn.
- 30 Advent Sunday, Men's Corporate Communion.

DECEMBER

- 2-4 National Council, Seabury House, Greenwich, Conn.
- 7 Second Sunday in Advent, often called Bible Sunday
Every Member Canvass ends
- 25 Christmas Day

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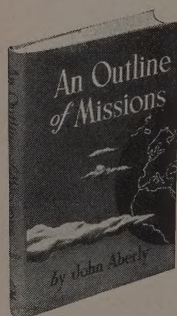
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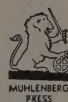
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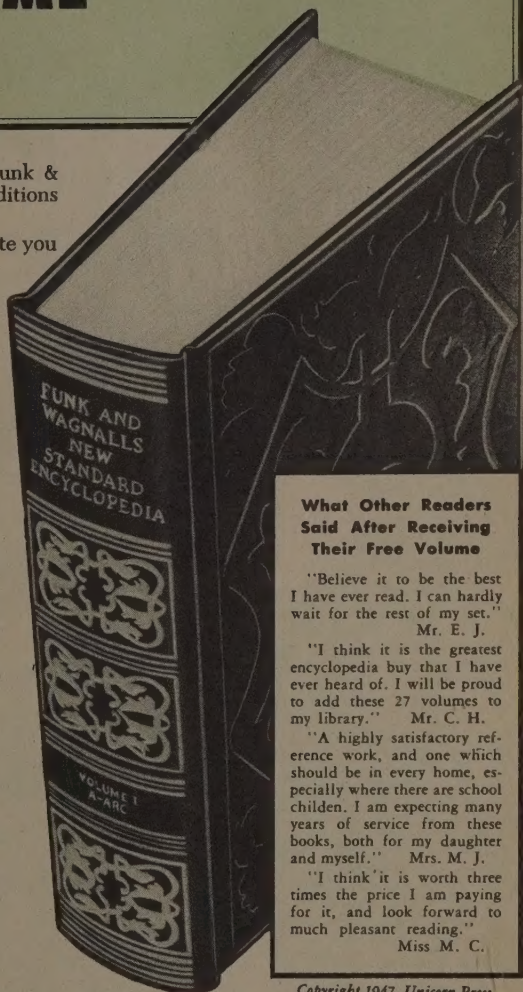
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